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upon the religion of the good Samaritan, whom Jesus praised despite his ignorance of the theology of the Greek philosophers, and its trinitarian and christological fruition in later reflection; and upon the religion of the prodigal son who needed repentance and a father's forgiveness even more than the philosophic exploration of the consciousness of a Hegelian Absolute, "the reflective analysis of the consciousness of God in its distinctive form" (p. 31)?

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PRESENT-DAY CONCEPTIONS OF THE MORAL PROBLEM

In the pronounced metamorphosis of the thought-world which has characterized the last two generations, no other phase has such significance for the theologian as the growing recognition of the reality, authority, and rationality of the moral. The ethical is coming to its own. Many false prophets have predicted an eclipse, total or partial, of the moral interests. Many other faint hearts have hoped against hope that the glory of the moral world might gain scientific recognition. Meanwhile the natural-science method has been disposed, not without signs of exultation, to annex everything in sight, and to proclaim no "truth" or "method" valid but that of laboratory analysis and historical research. Naturalism has aspired to become a universal theory of reality; and the effect has been confusion and hesitation in the ethical camp, with some evidences of dismay and even some desertions.

The truth is that the whole field of morals has been largely in the hands of its traditional defenders. Dogmatism of varying types has led the defense. While natural science has collected an arsenal of magnificently effective modern weapons defensive and offensive, the moral army is still equipped, in many of its divisions at least, with blunderbusses and flintlocks. The long-range artillery of the enemy has revealed the weakness of our traditional weapons.

But the enemies' searchlight has brought a revelation. We have been firing upon our friends. The militant spirit has been disastrously directed upon all sides, and scientific method must be credited with the discovery of the facts. Dropping the metaphor, let us say that a better theory of knowledge is exposing the fallacy of a false naturalism, and establishing meanwhile the reality of the facts, at least, which ethics have sought to defend. The moral facts have not been shaken. They are native to personal life. Religion and morality have never really been in jeopardy. *We have simply identified facts with explanations.* When

our old explanations were challenged by the insight of modern science, we thought the facts were threatened. Hence the false shibboleth of "ethics against science," and hence the lamentable campaign against science. But in these latter days men of insight, imbued with the scientific spirit have been teaching luminously upon the moral problem. Men of conviction, with reverent regard for the facts of the moral life, have discovered that these facts do not dissolve away under scientific scrutiny, but only appeal more authoritatively. New conceptions, new theories, new explanations, are being advanced, but the glory and inspiration of the moral realm of truth are being established, while it is sharing in the mental adjustment by which it, like other realms, will gradually find a more stable place in our theory of reality. The contributors to this end are chiefly living writers and teachers who are offering, each in his own way, a point of view that will be recognized in the final result. Men like Professor Herrmann in Germany and President King in America are sowing good seed in the wonderfully fruitful soil of the present, and already some of the seed is germinating.

In his Lyman Beecher lectures¹ Professor Peabody employs the grace and charm of treatment and the exceptional spiritual insight which characterize all his work. The lectures constitute an inspiring and informing study of the ethics which take Jesus as the norm, and personal character as the end of moral achievement.

Recognizing that "this is the age of the social question," the author gives a fresh interpretation of the significance of Jesus from the changed center of gravity. Leaving out, so far as possible, the religious content of the gospels which has been the object of study of other generations, he confines himself to the study of the significance of Jesus for the character of the individual in society.

Each period in history goes with its question to the simple record, and finds an answer which seems written to meet the special problem of the time. In an age of theology the gospels were a source of theological doctrine; in an age of ecclesiasticism they fortified the church; in an age of emotionalism they kindled the flame of piety. The same adaptability is discovered once more by the age of the social question (p. 4). Other paths open before the thought of other generations; but straight before the age of the social question lies the social teaching of Jesus Christ (p. 8).

This is the point of view of the book, and in a brief preliminary discussion Professor Peabody shows that, consistently with his purpose to establish

¹ *Jesus Christ and the Christian Character*. By Francis G. Peabody. New York: Macmillan, 1905. 304 pages. \$1.50.

a social kingdom of God, Jesus "has what has been called a passion for personality." *Character* is the keynote to Jesus' method, from whatever point of view you regard his work.

If, then, the study of the social question opens as by an inner door into the interior problem of the Christian character, it becomes of peculiar interest to follow the teaching of Jesus as it thus enters the region of personal morality. What are the traits which he is most concerned to inculcate? By what kind of persons is the service of the world to be effectively undertaken? What is the way of growth, and what are the consequences of the Christian character? Is the character trained in the way of Jesus Christ fit to meet the demands of the present age?" (P. 18.)

He invites us to quit the theological, and to confine ourselves for the time to the ethical interpretation of Jesus Christ. But it is a merit of the book that it recognizes the exclusive ethical emphasis as a *method*, rather than as a finality. Theology is in abeyance here, but theology is inevitable and will be drawn from the same sources. But

if it be the truth of history that the first disciples were led on from moral attachment to spiritual insight, from reverence for the character of Jesus to confession of the faith of Jesus, it may be reasonably believed that the same path of spiritual development may be followed to the same end by the mind of the present age. Other times have first been taught of the nature of God and then have turned to the service of man. It may be the distinction of the present age to reverse this order of religious experience and to rediscover the knowledge of God through the doing of duty. It may be that beyond the ethical renaissance of the present time there is waiting a revival of religion (p. 37). The Christian theology of the future may be a corollary from the character of Jesus Christ (p. 38).

Such are the problems and the method of the inquiry. The alluring and illuminating discussion of "The Character of Jesus Christ," "The Roots of the Christian Character," "The Growth of the Christian Character," and the other consecutive topics, cannot be characterized in a brief review. Many of the familiar problems concerning Jesus and the Christian character meet us here, but the discussions are so fresh and suggestive that the reader has constantly a sense of discovery as he sees the problems through Professor Peabody's eyes. The book articulates with the author's *The Social Teachings of Jesus*, but its problem and purpose are different. It is a most valuable addition to the literature of Christian ethics. It is an immensely fruitful book for all; but it has peculiar eye-opening value for the student afflicted with academic theological myopia.

Somewhat in contrast with the concrete treatment of ethics just noted

is the treatment by Emil Fuchs of *Gut und Böse*.² This work appears in the *Lebensfragen* series, some volumes of which have already been reviewed in these columns. "Good and Evil" here symbolize the whole circumference of the ethical problem; and the real subject of the book is given in the subtitle, "The Being and Becoming of Morality." With a good deal of skill and directness the author approaches the chief problems of ethics, and wrestles with them. The treatment is theoretical, but not academic. With a fair degree of originality the book exhibits the thoroughfares of ethics and the principles of ethical engineering by which we may hope to find a way over the hard places.

The book falls into two parts. In the first is considered morality in general, or in mankind; in the second, the specific form of the moral life in the individual. With scientific directness the treatment begins with a recognition of the positive and instinctive utterance of moral judgments, and at the same time our attitude of indefiniteness toward the standards by which we proceed. The author notes the impossibility of any systematic treatment of ethics until we agree on some sort of standard of measurement. In a scientific spirit he inquires what "scale" or "yardstick" of moral values can at least tentatively serve as a basis for discussion. What these moral standards are, the fact of their manifoldness, their classification, their unqualified nature—these topics precede a somewhat full and very suggestive discussion of the source and justification of our moral measurements. With copious historical citation and comparison, he traces the rise or "becoming" of the ethical life, and notes its many-sidedness. Consonant with the modern psychological emphasis, he finds that unitary creative personality is the last word as to the source of our complicated ideals and measurements in the moral realm. Personality brings its own authority; and development is the law of the spirit. The mystery of unity and development in ethical judgments is simply one aspect of the mystery of the unity and development of the conscious agent. Meanwhile we must weigh moral quantities in terms of principles and ideal values which grow in meaning; and not in terms of fixed units eternally valid and unchangeable.

Of special interest is the chapter in which Christian ethics are exhibited as articulate in principle with the structure of ethical theory which he has outlined. The relation of morality to religion, as well as the significance for science of the moral world-view, receives consideration. In discussing the individual moral life, the exigencies of duty in society, and the conflict

² *Gut und Böse: Wesen und Werden der Sittlichkeit*. Emil Fuchs. Tübingen: Mohr, 1906. 308 pages. M. 3.

of the laws of the spiritual with the laws of the natural world, we have the reflection of a current ethical emphasis in German thought. Whether the philosophical implications that underlie certain phases of the discussion are sound will receive varying degrees of assent according to the reader's presuppositions. That the book is a vital discussion of vital issues is above question.

An interesting discussion is that of Wilhelm Schmidt³ in *Der Kampf um die sittliche Welt*. The nature of the book renders impossible an adequate characterization in a few words, except to say that it is a literary study of various writers, with the moral problem as the directive principle of the study. After a brief chapter on "Human Freedom" and also one on "Conscience," as the underlying facts in the ethical consciousness, Dr. Schmidt traces these and correlated ethical conceptions through the works of Shakespeare (whom he designates the poet of the conscience), Herbert Spencer, Buddha, Schopenhauer, Nietzsche, Tolstoi, and Lombroso. A great variety of interesting view-points are disclosed and contrasted. Suggestiveness is perhaps the chief merit of the treatment. While offering nothing profoundly original, it may serve to disturb and broaden complacent dogmatism which recognizes only one point of view. For the authors with whom Schmidt deals are all real forces in the moral world, and their convictions, though having a common ethical root, are almost grotesquely contrasted at times in their practical and theoretical outworking.

The practical spirit of the treatment and the underlying conception of method is well expressed by such sentences as the following: "The final goal of ethics is not knowing, but doing;" "We undertake ethical investigations, not merely to know what virtue is, but in order to become virtuous. That should be the leading motive of our treatment." The book has a practical as well as a theoretical purpose. It closes with a chapter on the goal of human freedom, in which the outcome or ultimate meaning of moral life is discussed.

Herrmann's *Faith and Morals*⁴ is really the English form of two small brochures which are already familiar to the readers of German. *Der Evangelische Glaube und die Theologie Albrecht Ritschl's* constitutes the first part, on faith; while the second part, or "The Moral Law," is Herr-

³ *Der Kampf um die sittliche Welt*. Von Wilhelm Schmidt. Gütersloh: Bertelsmann, 1906. 338 pages. M. 6.

⁴ *Faith and Morals*. I. "Faith as Ritschl Defined It;" II. "The Moral Law as Understood in Romanism and Protestantism." By Wilhelm Herrmann. New York: Putnam, 1904. 415 pages. \$1.25.

mann's *Römische und evangelische Sittlichkeit*. If we mistake not, both pamphlets have been reviewed in these pages; but the present form will make Herrmann's notably keen treatment available for many new readers. The wide influence of Herrmann's work as thinker and teacher claims our attention to the position he defines here.

In the first part he asks the question: "What is faith?" And in giving us Ritschl's conception he is giving his own reply. With incisiveness and with evident conviction he discriminates, and inveighs against, the traditional conception of faith as credulity, or assent to a Bible. This is in general the Roman Catholic conception, and, alas, a current conception of Protestantism. Faith is a more vital act of a personal soul, and can have no relation to the form of assent to what we do not perceive to be true. "Every religious thought which does not become intelligible to us remains foreign to us, though we may give it out ever so defiantly as the expression of our own convictions and excite our imaginations ever so strongly with it." Then he pleads for the reality of a faith which is nothing less than a personal experience of the reality of the living God. With inimitable vividness he discusses this conception as the only root of a moral faith, and considers the relationship of Christ to Christian faith.

The second part, on morals, is likewise a contrast of Roman Catholic morality with the essential morality which makes the individual autonomous in his own moral world. He demolishes the etiquette conception of morality, and declares for the independence of the sovereign soul which can find its way without paths or rules. The moral ideal is a growing ideal, and duty and virtue grow as consciousness grows. Personality finds its guiding principle and authority in its own unfolding nature. This is, of course, closely related to the previous conception of faith as a personal relationship. With a frank recognition of the elements of the moral problem, with intellectual keenness, and with passionate conviction, he outlines a daring conception of the essentially moral, and scouts the position of formalism and legalism. Naturalism, too, as an account of the moral life is by implication shown to be utterly inadequate and misleading. His argument carries the weight of conviction, and makes the reader feel that we are conducted to the very heart of the problem. Herrmann is a great prophet in this "greatest sphere" of life, and his teaching will come as a tonic to other eager seekers.

President King shares with a very few other thinkers the distinction of being spokesman and leader, in our generation, of the most fruitful positive movement in philosophy and theology. His constructive insight and

practical helpfulness have found eager recognition on the part of many who have listened to his frequent platform utterances, or have read his published writings. This most recent volume contains characteristic emphases of his thought expressed with characteristic clearness. *Rational Living: Some Practical Inferences from Modern Psychology*⁵ exactly expresses the purpose of the book and suggests its method. It is an endeavor to gather up some of the chief results of modern psychological study, and show their relationship to character-building. Increasing comprehension of the laws of mind ought to bring increasing facility in achieving one's best self. This latter is "rational living," and it is essentially the problem of ethics.

The discussion aims to give in the field of practical living something of that sense of unity and sureness that the investigator in natural science has, and that can come only from a knowledge of the laws involved. In this aim it joins hands with all those writings—much more numerous of late—that have sought to give to both ethics and religion a true psychological basis (p.ix).

For the purpose of this brief review the scope, method, and purpose of President King's attempt in this book can be most adequately and accurately expressed in the author's own compact preliminary statements. He first notes the enormous amount of consideration given to psychological study in the present generation.

No other department of study directly connected with philosophy has had anything like equal attention, or made anything like equal growth (p. 1). Such extended and thoroughgoing study of the nature of man ought certainly to have some meaning for practical living. It concerns, therefore, every intelligent man to ask what the significance of this movement is (p. 2). Using the term "modern psychology" to cover the trend of all later psychological investigations, what are the most important inferences from modern psychology? What does it mean? The answer can be given very compactly. There seem to the writer to be four great inferences from modern psychology, and each with suggestions for life and character—that is, with direct suggestion of the conditions of growth, of character, of happiness, and of influence. These four inferences are: life is complex; man is a unit; will and action are of central importance; and the real is concrete. In other words, modern psychology has four great emphases; for it may be said to urge upon us the recognition of the multiplicity and intricacy of the relations everywhere confronting us; of the essential unity of the relations involved in our own nature; of the fact that this unity demands action and is best expressed in action; and that we are, thus, everywhere shut out from resting in abstractions and must find reality only in the concrete. Mani-

⁵ *Rational Living: Some Practical Inferences from Modern Psychology*. By Henry Churchill King. New York: Macmillan, 1906. 271 pages. \$1.25.

festly these contentions are all closely interwoven, and they may be even regarded as all summed up in the last—as asserting the interrelatedness of all. . . . It is these four propositions which form the subjects of the main divisions of our entire inquiry (pp. 3, 4).

With scientific dialectic and patience, but with a living regard for practical issues, this fourfold theme is shown to yield directive principles for life, which must have immense significance. President King's book forms a valuable addition to the literature of our age which is studying the problems of education, of religion, and of ethics from the standpoint of the nature of the mind itself. As a contribution to the science of ethics its value is twofold. First it makes clear certain practical corollaries and conclusions for the direction of conduct. But second, and chiefly, it emphasizes a *method* in ethical study—the method which reasons from the nature of mind to the practical principles that ought to govern life. This is surely a rational method, and it ought to justify the hope of approaching the goal suggested by the title of the volume, *Rational Living*.

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A STUDY OF HERRMANN

A careful study of the perhaps most influential theologian of Germany today¹ has been prepared for the purpose of acquainting French students of theology with the issues which center in Herrmann's work. The first part of the book is devoted to a careful objective presentation of the historical development of Herrmann's literary activity, including a brief résumé of the discussions and controversies occasioned by his writings. The second part discusses critically topic by topic the main aspects of Herrmann's theology, giving both the estimates of the prominent critics of Herrmann and the author's own conclusions in regard to him. Among the many suggestive interpretations we can name only a few. Goguel shows that Herrmann was largely responsible for giving to the somewhat crude dualism of Ritschl a well-reasoned basis, and he gives an admirably clear and compact survey of the warfare which has been waged in Germany concerning this dualistic theory of knowledge. He also sets forth with penetrating insight the difficult question as to Herrmann's conception of faith and its relation to conclusions based upon scientific demonstration. In this particular field he thinks that Herrmann

¹ *Wilhelm Herrmann et le problème religieux actuel*. Par Maurice Goguel. Paris: Fischbacher, 1905. 267 pages.